

THE Church Catechism,

Analysed, Explained, and Improved.

The First Part.

WHEREIN,

- I. The Text is set down whole, and entire.
- II. It is broken into Questions, and Answers in the very Words of the Catechism.
- III. The Terms of it are explained, and such short Questions and Answers added, as are occasioned by it, and seem needful to the discovery of its true meaning, and use.

At the end is added Matter, and Direction for all Acts of DEVOTION for Morning and Evening; mostly in the Words of the Catechism.

The whole accommodated to the capacity, and use of them, that are yet to learn it, and recommended to the Rich, to bestow among the Poor.

Train up a Child in the way that he should go, and when he is old, he will not depart from it, Prov. 22. 6.

Children obey your Parents in the Lord, for this is right. And ye Fathers provoke not your Children, but bring them up in the nurture and admonition of the Lord, Ephes. 6. 1, 4.

Jesus said to Simon Peter, Simon son of Jonas, lovest thou me more than these? —Feed my Lambs, John 21. 15.

Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, Hebr. 13. 17.

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CONSIDERATIONS

Proposed to those that use this Book.

TRain up a Child (*saieth the wisest of men, by the direction of the Spirit of wisdom*) in his way that he should go, and when he is old, he will not depart from it : *where*

I. *The life of man in this world is represented as a Way, which, when walked in, assuredly brings the Traveller to, and lodges him in the Place, to which it leads.*

II. *A Charge is laid upon every one, whom it concerns, to train up those under their care, even while Children, in the right Way, wherein they should go.*

III. *Assurance is given, to encourage so needful a Practice, that he, that is indeed trained up in the right way, will not depart from it, but follow it, till he arrive at the desired end.*

Let it then in the fear of God be duely considered.

1. *That all and every one, in whom we are concerned, are passing apace on, each in his way, to a certain fixed end, and unrepealable state, being immortal Spirits that must never die.*

2. *That according as the way they walk in, and the course of life they pursue, is right or wrong; so will they infallibly be brought to an end, either of full perfection, and entire happiness with God, in the most happy Place, among the most happy Society; in the most felicitating enjoyments and employments to all eternity; or of deplorable wretchedness, and misery with Devils, in endless, easeless and remediless torments : which in other words is called, a being judged ac-*

cording to their works ; a receiving the things done in the Body, whether good or evil ; a saying to the Righteous, come ye Blessed, and to the Wicked, go ye Cursed.

3. *That there is a tremendous danger of missing the right way, or departing from it. Which will quickly appear, when we have observed, that the uninstructed faculties are so prone to act, that Children begin to walk, and take some way, before they are able to know, chuse, or walk in the right. That they are depraved by Nature, ill Nurture, and worse Education ; inclined to take the wrong ways, into which they are misled by unexperienced Sense, foolish Informations, and bad Examples ; and strongly habituated to those they have been used to. That they are apt to mistake, or forget, or reject true Directions, and obnoxious to abundance of false. That there are thousands of By-ways, and turnings to the right hand and to the left. That our Travellers companions will oft be his seducers, many going the Broad-way that leads to destruction, who will early prejudice him against the narrow Way, and the few that find it, or pursue him with Scoffs and Affronts, which he must perseveringly encounter ; that he will be daily exposed to a thousand Solicitations of the Devil, the World, and the Flesh : That there are many stumbling Blocks in the way, and even his Fellow-travellers will oft be a scandal, and a discouragement to him. All which, and much more, evidence the mighty hazard of being seduced, and make it no marvel that God should concern himself, and the wisest Man, to warn us to train him up in the way, wherein he should go.*

4. *That therefore, if we have not divested our selves of common humanity, natural affection, and Christian compassion towards those lovely Images of God, the dear purchase of the Blood of Christ, and the peculiar charge of the Sanctifying Spirit, sacred to the Holy Trinity in Baptism, the Children*

dren of God, the Members of Christ, and the Heirs of the Kingdom of Heaven, the hopeful Members of our Church, our State, and our Families, which are entrusted to our care, and be not resolved perfidiously to leave them to apparent ruine and perdition, we will bestir our selves for them, and conscientiously obey the Charge, training every one of them up in the way that he should go: no care, no pains, surely, can be thought here too much.

5. That to train up, imports no less than these three necessary things.

I. To present to them a full and fair prospect of the designed Place, and the way to it, keep open their eyes to view it, and carry a Light before them, a Lamp to their feet, furnish them with true and never-failing directions to find the right, and shun the wrong way, and acquaint them with all the dangers in their Travel; that a Voice may ever accompany them, saying, this is the way, walk in it.

II. To conciliate their Affections to the blessed end, and the way to it, to get within them, reach their hearts, and possess them with a vigorous sense of their concernment therein, to enamour them, and make them in love with the way of life, to excite their fears of missing it, to enkindle their desires, confirm their hopes of certain success, and to ascertain their consent to walk; yea, to run with patience the race that is set before them, and To hate every false way.

III. Actually to engage them to walk in the way, excite and assist their powers, anticipate their straying, form their steps, and early enter them into the way, appoint them such easie Stages as they are able to travel; furnish them with all the helps and provisions necessary to the Journey, remove the affrightments and Stumbling-stones out of it, see that they constantly follow their directions, and the footsteps of the great

and good that have gone before them ; so recall them when gone astray, raise them when fallen, encourage them when desponding, refresh them when spent, strengthen them against difficulties : in a word, so hedge in their Paths by a constant, strict but gentle discipline, so conduct them, go before them and inure them to the Journey, that their feet may certainly be guided into the ways of peace, and that they may walk and not faint, run and not be weary, yea, run not as at uncertainty, but so that they may infallibly obtain, and finish their course with joy.

Till these three things are joyntly done, the man is not trained up in his way ; to the neglect of these, especially the two last, we ought to impute the many miscarriages in our education and teaching ; few having skill and patience to engage their Will, and assure their Practice ; and some good men have been deterred from the last, by a very bad Opinion ; that to assist those, that otherwise can't proceed, with written forms of sound words, though taken even from the Scriptures themselves, is to quench the Spirit, and prevent his holy Operations ; when indeed, to refuse his inspired helps given for that very purpose, is the only thing that does so.

6. That they are thus to be trained up, while Children, while flexible, and governable, and conscious of their inability to direct their own way, and of their dependance on their Guides ; before they are prejudiced, or otherwise employed ; before they are seduced, vitiated, and accustomed to evil courses ; before they have cast themselves out of the conduct of their Teachers, forfeited the aids of Gods Spirit, and made their return impossible, or next to it.

7. That the Text not only asserts, that God would have those under our care to be, but supposes them by grace, put into a capacity of being so trained up in the right way, that they shall never depart from it ; and indeed God hath not,
nor

nor will be wanting for his part, having done, and being ready to do all that, that can be expected from the greatest power and goodness, guided by the most comprehensive wisdom, towards the bringing such Creatures to an happy end. None are neglected in the daily administration of grace, and to him that heareth, more shall be given, and whosoever hath the intrusted Talents, to him shall be given, and he shall have more abundance: so that nothing can make them miscarry, but the wilful neglect of the Guides, or the guided, receiving the Grace of God in vain, and not duly applying that which is the Power of God, to the Salvation of mens Souls.

8. That therefore it depends upon us that have the charge of Children, Pastors, Parents, Masters and Sureties, and upon our skill and fidelity, what they shall be, what further grace or hardness shall be their lot; what benefit or harm the Church, the State, and our Families, shall have by them; what comfort they shall have here, what assurance of heart, and where they shall be to all eternity.

When you have thoroughly weighed these things, try if you can remain unaffected with the Case, indifferent or neglectful of the welfare of those whom God hath trusted to your care, and the Church returned from Baptism into your hands to train up; but if through your perfidiousness or carelessness they perish, remember that they indeed shall die in their sins, but their blood, their blood I say, God will require at your hands. But O how happy are they, that meet with wise and faithful Guides! and how shall they that turn many to righteousness, shine as the Stars, for ever and ever.

These considerations prevailed with me, to endeavour, among other things tending this way, the making this Catechism, (which I am obliged to teach upon more accounts than one.) as useful to the ends of it, as I was able, and first,

to fit it to the capacity of the meanest, with all the plainness and condescension I could; designing to add a **Second Part**, and then a **Third**, each adapted to the case of Proficients, keeping in both to this Ground-work; in all which, I submit my self to the wiser judgments of those above me; in the mean time, leaving this to the candor and conscientious use of those Pastors, Teachers, Masters and Parents, who have not a better at hand; I turn to **GOD**, to implore his Pardon for what is amiss, and his Blessing upon what may be useful in it.

March 10. 168²/₃.

THE

T H E

Church Catechism.

Analyſed, Explained, and Improved.

§. I. An Occaſion taken to bring in a Diſcourſe of Baptiſm.

Qu. **W**hat is your Name ?

1. Anf. P. or M.

Qu. Who gave you this Name ?

2. Anf. My Godfathers and Godmothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. What perſons gave you your Name ?

3. Anf. My Godfathers and Godmothers gave me my Name.

Q. What are Godfathers and Godmothers ?

4. Anf. My Godfathers and Godmothers are thoſe that preſented me to God in Baptiſm, and were Sureties for me, promiſing that I ſhould be taught, and engaged to perform the Covenant made at my Baptiſm.

Q. When gave they you this Name ?

5. Anf. They gave me this Name in my Baptiſm : when I was Baptized.

§. II. What the Benefits of Baptiſm are.

Q. What were you made in your Baptiſm ?

6. Anf. In my Baptiſm I was made,
 Firſt, a Member of Chriſt,

Secondly,

Secondly, *The Child of God.*

And thirdly, *An Inheritor of the Kingdom of Heaven.*

Q. Were you not a Member of Christ, before you were Baptized?

7. A. No, but in my Baptism I was made a Member of Christ.

Q. Were you not a Child of God, before you were Baptized?

8. A. No, but I was made a Child of God in my Baptism.

Q. Were not you an Heir of the Kingdom of Heaven, before you were Baptized?

9. A. No, but in my Baptism I was made an Inheritor of the Kingdom of Heaven?

6. III. The Vow and Covenant made at Baptism.

Q. Was there not a Promise made for you, in your Name, before you were received to Baptism.

10. A. Yes, there was a Promise made then for me, and in my Name.

Q. What did your Godfathers and Godmothers then promise for you?

11. A. They did promise and vow three things in my Name.

First, that I should renounce the Devil, and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

Secondly, that I should believe all the Articles of the Christian Faith.

And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

Q. How many things did your Sureties promise for you, at your Baptism?

12. A. They did promise and vow three things.

Q. Did

Q Did they promise those three things in their own name, and for themselves, or in your name, and for you ?

13. A. They did promise and vow them *in my Name*, for me, not for themselves.

Q Which is the first thing that they promised and vowed in your Name ?

14. A. First, *they promised and vowed in my Name, that I should renounce the Devil and all his Works, and that I should renounce all the pomps and vanity of this wicked world; and that I should renounce all the sinful lusts of the flesh.*

Q Which is the second thing that they promised in your Name ?

15. A. Secondly, *they did promise and vow in my Name, that I should believe all the Articles of the Christian Faith.*

Q Which is the third thing, that they promised for you, at your Baptism ?

16. A. Thirdly, *They did promise for me, and vow, that I should keep Gods holy Will and Commandments, and that I should walk in the same Commandments of God, all the days of my life.*

Q How long did they promise that you should do these three things.

17. A. They promised that I should do thus, *all the days of my life, from my Baptism to my Death.*

§. IV. Of our owning and promising to perform the Baptismal Vow.

Q Dost thou not think that thou art bound to believe, and to do, as they have promised for thee ?

18. A. Yes verily, and by Gods help so I will; and I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour; and I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Q. You

Q. You think then, that as they have promised for you, so you are bound to believe, and to do ?

19. A. *Yes verily, I do think, that I am bound to believe, and to do, as they then promised for me, And by Gods help so I will.*

Q. What will you by Gods help do ?

20. A. First, by Gods help, I will renounce the Devil, and all his works, I will renounce the pomps and the vanities of this wicked world, and I will renounce all the sinful lusts of the flesh.

Secondly, by Gods help, I will believe all the Articles of the Christian Faith.

And thirdly, I will by Gods help, keep Gods holy Will and Commandments, and I will walk in the same Commandments of God, all the days of my life.

Q. Do you promise to do these things without Gods help, or with it, and by it ?

21. An. I said, that *by Gods help I will* believe, and do these things.

Q. If then you were truly Baptized upon such Promises and Vows, and if you do truly take upon you to believe, and do, as was then promised for you ; into what state are you thereby brought ?

22. A. I am thereby brought *into a state of Salvation*, wherein I may be saved.

Q. Ought you not to be thankful from your heart to God, who hath brought you into this happy state of Salvation ?

23. A. Yes, *and I heartily thank our heavenly Father, that he hath called me to this state of Salvation.*

Q. Through whom, for whose sake, and by whose means, hath God called us to this state of Salvation.

24. A. *Through Jesus Christ our Saviour, for his sake and by his means.*

Q. Do you not need Gods Grace to inable you to continue in this happy state ? and will you not pray unto God, to give it you ?

25. A. Yes,

25. *A.* Yes, and I pray unto God, to give me his grace, that I may continue in the same state of Salvation to my lives end.

§. V. The twelve Articles of the Creed .

Q. You told me, that by Gods help, you would believe all the Articles of the Christian Faith? Therefore rehearse the Articles of thy Belief.

26. *A.* I. I believe in God the Father Almighty, maker of Heaven and Earth :

II. And in Jesus Christ his only Son, our Lord.

III. Who was conceived by the Holy Ghost,
Born of the Virgin Mary.

IV. He suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell.

V. The third day he rose again from the Dead.

VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty,

VII. From thence he shall come to judge the quick, and the Dead.

VIII. I believe in the Holy Ghost.

IX. The Holy Catholick Church, the Communion of Saints.

X. The forgiveness of Sins.

XI. The resurrection of the Body.

XII. And the life everlasting. Amen.

Q. Which is the first Article of our Belief?

27. *A.* I believe in God the Father Almighty, maker of Heaven and Earth.

Q. What do you profess to believe in this first Article?

28 *A.* In the first Article I profess,

1. That God is.

2. That he is the Father Almighty.

3. That he is the maker of Heaven and Earth. And that I believe in him as such.

Q. Which

Q. Which is the second Article of the Christian Faith, set down in the Creed?

29. *A. And I believe in Jesus Christ, his only Son our Lord.*

Q. What do you profess to believe in the second Article?

30. *A. In the second Article I profess,*

1. That Jesus is the Christ.

2. That Jesus Christ is the only Son of God the Father.

3. That he is our Lord.

And that I believe in him as such.

Q. Which is the third Article of the Creed?

31. *A. Who was conceived by the Holy Ghost, born of the Virgin Mary.*

Q. What do you profess to believe in the third Article?

32. *A. In the third Article, I profess to believe,*

1. That Jesus Christ was conceived by the Holy Spirit.

2. That he was born of *Mary*.

3. That *Mary* his Mother, was a Virgin at his Birth.

Q. Which is the fourth Article of the Belief?

33. *A. He suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell.*

Q. What do you profess to believe in the fourth Article?

34. *A. In the fourth Article I profess to believe,*

1. That Jesus Christ suffered (dreadful Sufferings) under *Pontius Pilate*, when *Pontius Pilate* was Governour of *Judea*, and by his order.

2. That he was then crucified, nailed to a Cross.

3. That he was dead, that he died on that Cross.

4. That he was buried.

5. That he descended into Hell, that his Soul went into the invisible state, where Souls departed were.

Q. Which

Q. Which is the fifth Article of our Creed ?

35. *A. The third day he rose again from the dead.*

Q. What do you profess to believe in the fifth Article ?

36. *A. In the fifth Article, I profess to believe,*

1. That Jesus Christ arose again, from among the dead.

2. That he arose again upon the third day, after his death and burial.

Q. Which is the sixth Article of the Creed ?

37. *A. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.*

Q. What do you profess to believe in the sixth Article ?

38. *A. In this sixth Article, I profess to believe,*

1. That our Lord Jesus Christ did, after his rising from the Dead, ascend, and go up into Heaven.

2. That he hath his seat and abode now there.

3. That he sitteth at the right hand of God the Father Almighty, that he is in highest Place, Power, and Authority, next unto God the Father.

Q. Which is the seventh Article ?

39. *A. From thence he shall come, to judge the quick, and the dead.*

Q. What do you profess to believe in this seventh Article ?

40. *A. In this seventh Article I profess to believe,*

1. That Jesus Christ shall come again from thence, that is, out of Heaven.

2. That he shall come thence to judge men.

3. That he shall judge all men, both the quick, and the dead, that is, both those that then shall be alive, and those that shall then be dead.

Q. Which is the eighth Article of your Creed ?

41. *A. I believe in the Holy Ghost.*

Q. What do you profess to believe in the eighth Article ?

42. *A. In*

42. *A.* In the eighth Article I profess,

1. That there is an Holy Ghost or Spirit.
2. That this Spirit is Holy, halloweth, and sanctifieth the elect people of God.
3. That I do believe in him, as the Holy sanctifying Spirit.

Q. Which is the ninth Article in the Creed?

43. *A.* I believe the Holy Catholick Church, the Communion of Saints.

Q. What do you profess to believe in the ninth Article?

44. *A.* In the ninth Article, I profess to believe,

1. That there is one Church of Christ.
2. That this Church is Holy, made up of Saints, separated and consecrated to God in Baptism.
3. That this Holy Church is Catholick, comprehending all Christians, in all Nations, Times, and Places.

4. That there is, and ought to be a Communion of these Saints (or Christians sacred to God) in Christian fellowship, in mutual love, and all good offices towards one another.

Q. Which is the tenth Article of the Creed?

45. *A.* I believe *The forgiveness of Sins.*

Q. What do you profess to believe in this tenth Article?

46. *A.* In this tenth Article I profess to believe,

1. That the sins of men stand in need of forgiveness.
2. That there is forgiveness of the sins of all those, that truly repent, and believe.

Q. Which is the eleventh Article of the Creed?

47. *A.* I believe *The Resurrection of the Body.*

Q. What do you profess to believe in the eleventh Article?

48. *A.* in the eleventh Article I profess to believe, That the bodies of all men that die, shall be raised again to life at the last day.

Q. Which

Q. Which is the Twelfth Article?

49 A. *And the Life Everlasting.*

Q. What do you profess to believe in this Twelfth and last Article of your Creed?

50 A. In this Twelfth Article I profess to believe, That there is and shall be an Everlasting Life of the Righteous in Heaven, and of the Wicked in Hell for ever.

Q. What meaneth Amen at the End?

51 A. Amen signifieth $\left\{ \begin{array}{l} \text{So be it,} \\ \text{and,} \\ \text{So it is.} \end{array} \right.$

And therefore I say Amen, *So it is.* All these things are certainly true, and I believe them to be so. And *so let it be*, they are excellently good, and I am duely affected towards them, and will live and act, suitably to them.

Q. What doest thou chiefly learn in these Articles of thy Belief?

52 A. First, I learn to believe in God the Father who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

Q. Why say you, That by the Articles of your Belief, you chiefly learn these three things?

53 A. I say chiefly, because there are other things besides these that I learn and profess in the Creed, but these three are the chief.

Q. First, Whom do you profess to believe in?

54 A. First, I profess to believe in God the Father.

Q. What hath God the Father done?

55 A. *He hath made me, and all the world.*

Q. Secondly, Whom do you learn to believe in?

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56 A.

56 *A.* Secondly, I learn and profess to believe in God the Son.

Q. Who is meant by God the Son?

57 *A.* Jesus Christ is God the Son.

Q. What hath God the Son done, hath he not redeemed all the world?

58 *A.* God the Son hath redeemed me, and all mankind, not Angels, nor Devils, nor Beasts.

Q. Thirdly, In whom do you learn to believe?

59 *A.* Thirdly, I learn and profess to believe in God the Holy Ghost.

Q. What doth God the Holy Ghost do? Doth he not sanctifie all the World, or at least all Mankind?

60 *A.* No; but he sanctifieth me, and all the Elect People of God, and no other.

Q. If then you learn to believe in God the Father, and in God the Son, and in God the Holy Ghost, do you not learn to believe in three Gods?

61 *A.* No; but I believe in the Father, and Son, and Holy Ghost, and these three are one God.

§. VI. The Ten Commandments.

Q. You said that your Godfathers and Godmothers did promise for you, That you should keep Gods Commandments; Tell me how many there be?

62 *A.* Ten.

Q. Which be they?

63 *A.* The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

Q. Who spake these Ten Commandments?

64 *A.* God spake these Ten Commandments.

Q. Where are these Ten Commandments written down?

65 *A.* They are written in the twentieth Chapter of Exodus.

Q. What

Q. What did God say, before he spake the Ten Commandments?

66 A. God spake to the Nation of *Israel*, saying, *I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage and slavery. And therefore keep thou all the Commandments of him, who is the Lord, thy God, and hath redeemed thee from Egyptian slavery.*

Q. Which is the First Commandment?

67 A. I. Com. *Thou shalt have none other Gods, but me.*

Q. What doth God require in this First Commandment?

68 A. In the First Commandment God requireth, That his redeemed People have him for their God.

Q. What doth God forbid in the ~~Second~~^{first} Commandment?

69 A. In the First Commandment, God forbiddeth them to *have any other God but him.*

Q. Which is the Second Commandment?

70 A. II. Com. *Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.*

Q. What doth God forbid his People in the Second Commandment?

71 A. In the Second Commandment God forbiddeth his People, *To make any graven image, or any likeness of any thing in heaven above, or in the earth beneath, or in the*

water below the earth, to bow down to them, or worship them.

Q. What doth God say to afrighten them from bowing down, and worshipping the image or likenesse of any thing?

72 A. He saith, *For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and worship images.*

Q. What doth he say, to encourage them to keep this Commandment?

73 A. To encourage his People to keep this Commandment, he saith, *And I shew mercy to thousands in them that love me, and keep my Commandments; particu- larly, who keep this Commandment, and do not worship Images.*

Q. Which is the Third Commandment?

74 A. III. Com. *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.*

Q. What doth God forbid in the Third Commandment?

75 A. In the Third Commandment, God forbiddeth to take the Name of the Lord our God in vain.

Q. What is it to take the Name of God in vain?

76 A. To take the Name of the Lord God in vain, is to use his Name, vainly, rashly, irreverently, falsely, or maliciously; without just cause, without a good end, and without due reverence.

Q. What saith he, to afrighten men from taking his Name thus in vain?

77 A. To afrighten men from taking his Name in vain, he saith, *For the Lord will not hold him guiltless, that taketh his Name in vain, but will certainly punish him as a guilty Wretch.*

Q. Which

Q. Which is the Fourth Commandment ?

78 A. IV. Com. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

Q. What did God command the Children of Israel in the Fourth Commandment ?

79 A. In the Fourth Commandment, God required the Children of Israel to remember to keep holy the Sabbath-day. Six days (saith he) thou shalt labour, and do all that thou hast to do ; but the seventh day is the Sabbath (the rest) of the Lord thy God. In it thou shalt do no manner of work.

Q. Who were they that were to do no manner of work, but to rest on the Sabbath-day ?

80 A. Thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and thy cattel, and the stranger that is within thy gates.

Q. What Reason doth God give, why he blessed, hallowed, and set apart the seventh day of the week for a day of holy rest ?

81 A. Because in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; therefore (and upon that account) he blessed the seventh day, and hallowed it ; making it an holy day of rest.

Q. Which day of the week did God then bless, and hallow, for a weekly Sabbath ?

82 A. God blessed the seventh day of the week.

which is our Saturday, and hallowed it, to be the weekly Sabbath.

Q. Why then do not we keep the seventh day of the week, Saturday, as an holy Sabbath ?

83 A. Because our Lord Jesus Christ did at his death abolish the Seventh-day Sabbath : And his Apostles, and Disciples, directed by the Holy Ghost, did make the first day of the week (which is the Lord's day on which the Lord rose from the dead) to be the day of Christians meeting for the Publick Worship of God.

Q. Which is the Fifth Commandment ?

84 A. V. Com. Honour thy Father, and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. What doth God require in this Fifth Commandment ?

85 A. In the Fifth Commandment God requireth, That we honour our Father and Mother.

Q. What saith he, to encourage us to do so ?

86 A. That so thy days may be long in the land which the Lord thy God giveth thee.

Q. Which is the Sixth Commandment ?

87 A. VI. Com. is, Thou shalt do no Murder.

Q. What doth God forbid in this his Sixth Commandment ?

88 A. In the Sixth Commandment God forbids, To do ought that tends to take away any mans Life unjustly.

Q. Which is the Seventh Commandment ?

89 A. VII. Com. is, Thou shalt not commit Adultery.

Q. What doth God forbid in the Seventh Commandment ?

90 A. In the Seventh Commandment God forbid-
deth

deth us, To be unchaste in our Thoughts, Words, and Deeds.

Q. Which is the Eighth Commandment ?

91 A. VIII. Com. Thou shalt not steal.

Q. What doth God forbid in this Eighth Commandment ?

92 A. In the Eighth Commandment God forbiddeth, To take away, or keep from any man unjustly, any good thing that belongs to him.

Q. Which is the Ninth Commandment ?

93 A. The IX. Com. is, Thou shalt not bear false witness against thy Neighbour.

Q. What doth God forbid in the Ninth Commandment ?

94 A. In the Ninth Commandment God forbiddeth, To slander our Neighbour, and to speak or swear falsely of him.

Q. Which is the Tenth Commandment ?

95 A. X. Com. Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours wife, nor his man-servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. What doth God forbid in the Tenth Commandment ?

96 A. In the Tenth Commandment God forbiddeth, To grudge our Neighbour any good thing that he justly enjoys, and to covet, or desire to have it from him.

§. VII. The Sum of the Ten Commandments.

Q. What dost thou chiefly learn by these Commandments ?

97 A. By these Commandments, I learn two things,

I. I learn my duty towards God.

II. I learn my duty towards my Neighbour.

Q. Which of these Commandments teach you your duty towards God ?

98 A. The first four Commandments teach me my duty towards God.

Q. Which Commandments teach you your duty towards your Neighbour ?

99 A. The six last Commandments teach me my duty towards my Neighbour.

Q. What is your duty towards God ?

100 A. My duty towards God is,

1. To believe in him.

2. To fear him.

3. To love him { with all my heart,
with all my mind,
with all my soul,
and with all my strength.

4. To worship him.

5. To give him thanks.

6. To put my whole trust in him.

7. To call upon him.

8. To honour his holy Name, and his Word.

9. And to serve him truly all the days of my life.

Q. What is thy duty towards thy Neighbour ?

101 A. My duty towards my Neighbour is,

1. To love him as [I love] my self.

2. And to do to all men, as I would they should do unto me.

3. To love, honour, and succour my Father and Mother.

4. To

4. To honour and obey the King, and all that are put in Authority under Him.
5. To submit my self to all my Governors, Teachers, Spiritual Pastors, and Masters.
6. To order my self lowly and reverently to all my Betters.
7. To hurt no body by word or deed.
8. To be true and just in all my dealing.
9. To bear no malice, nor hatred, in my heart.
10. To keep my hands from picking and stealing.
11. And [to keep] my tongue from evil speaking, lying, and slandering.
12. To keep my body in temperance, soberness, and chastity.
13. Not to covet nor desire other mens Goods.
14. But to learn, and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

§. VIII. Of the Lords Prayer.

Q. My good Child, dost thou know whether thou art able of thy self to do these things, to renounce the Devil, and all his Works, the Pomps and Vanities of this wicked World, and all the sinful lusts of the Flesh, and to believe all the Articles of the Christian Faith, and to walk in the Commandments of God, and serve him without his special grace and help?

102 A. I know this, *That I am not able to do these things of my self, nor to walk in the Commandments of God, and to serve him, without his special grace.*

Q. What if you should not perform your Covenant made at Baptism, and which you have engaged your self to perform.

103 A. He that refuses or neglects to do, as he is engaged

engaged to do at Baptism, continues not in the estate of salvation to which God had called him by Jesus Christ our Saviour. Nor is he a true Member of Christ, nor a Child of God, nor an Inheritor of the Kingdom of Heaven.

Q. Must you not then learn at all times to call for God's special grace, by diligent Prayer to enable you to keep your promise?

104 A. Yes, I must call for God's special grace, by diligent Prayer at all times, to enable me to do these things which I am not able to do of my self.

Q. What Prayer are you to use to call for God's special grace by?

105 A. The Lord's Prayer is both a Form for us to use, and a Pattern by which we ought to make all our other Prayers.

Q. Let me then hear you say the Lord's Prayer.

106 A. Our Father which art in Heaven!

1. Hallowed be thy Name.
2. Thy Kingdom come.
3. Thy Will be done in Earth, as it is in Heaven.
4. Give us this day our daily Bread.
5. And forgive us our Trespases, as we forgive them that trespass against us.
6. And lead us not into temptation, but deliver us from evil.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. To whom do you pray in the Lord's Prayer?

107 A. In the Lord's Prayer, we pray only to God who is our Father which is in Heaven.

Q. Which is the first thing you pray for in the Lord's Prayer?

108 A. The first thing that we pray in the Lord's Prayer, is, *Hallowed be thy Name,*

Q. What

Q. What mean you when you say, Hallowed be thy Name?

109 A. When we say, *Hallowed be thy Name*, we pray that God may be honoured, feared, and worshipped; and his holy Name had in all holy Reverence, by us and all men.

Q. Which is the second thing we pray for in the Lord's Prayer?

110 A. The second thing we pray in the Lord's Prayer, is, *Thy Kingdom come*.

Q. What do you mean, when you say, Thy Kingdom come?

111 A. When we say, *Thy Kingdom come*, we pray that God may be owned, and served by all, as the great King of Heaven, and Earth; and his Laws kept; and that we, and all others, may ever be his dutiful Subjects.

Q. Which is the third thing that we pray in the Lord's Prayer?

112 A. The third thing, which we pray in the Lord's Prayer, is, *Thy Will be done in earth as it is in heaven*.

Q. What do you pray for, when you say, Thy Will be done in earth as it is in heaven?

113 A. When we say, *Thy Will be done in earth as it is in heaven*, we pray that God's Will may be obeyed, and done here on earth by us, and all men, so as it is done in heaven by the holy Angels, and Saints there.

Q. Which is the fourth thing we pray for, in the Prayer of our Lord?

114 A. The fourth thing that we pray in the Lord's Prayer, is, *Give us this day our daily Bread*.

Q. What do we beg of our heavenly Father, in these words?

115 A. When we say, *Give us this day our daily Bread*,

Bread, we pray that God our heavenly Father would bestow upon us his Children every day all those things, that are needful to the good either of our Souls, or of our Bodies.

Q. What is the fifth thing that we are taught by our Lord to pray for, in the Lord's Prayer?

116 A. The fifth thing that we pray in the Lord's Prayer, is, *And forgive us our trespasses, as we forgive them that trespass against us.*

Q. What do we pray for, when we say, *Forgive us our trespasses, as we forgive them that trespass against us.*

117 A. When we say, *Forgive us our trespasses, as we forgive them that trespass against us*, we pray that God, our Father, would mercifully forgive us all the sins, and offences, that we have committed against him, even as we do forgive men all the offences, they have committed against us.

Q. Which is the sixth thing, that we are taught in this Prayer to beg of our heavenly Father?

118 A. The sixth thing that we beg of God in this Prayer, is, *Lead us not into temptation, but deliver us from evil.*

Q. What mean we by these words?

119 A. When we say, *Lead us not into temptation, but deliver us from evil*, we pray that our heavenly Father would by his care and grace keep us from all those temptations, whereby we may be brought to sin against him: And that he would save us from the Devil, the evil one, who tempts us; and from sin, the evil act, to which he tempts us; and from punishment, the evil misery, which he would bring us to.

Q. What reason is there added at the end, why we beg these six Petitions of God?

120 A. The reason why we make this Prayer unto God,

God, is added in these words, *For thine is the Kingdom, the Power, and the Glory, for ever and ever.* That is, because we know and acknowledge that in God alone is the *Kingdom* and Sovereignty over all, all *Power* and glorious Wisdom, and Goodness, *for ever and ever*; therefore we do thus pray unto him.

Q. Why say we Amen after this Prayer?

121 A. After this Prayer, we say *Amen*, So be it, O that it may so be, and so it shall be, to declare that we heartily desire, and assuredly trust, that our heavenly Father for Christ Jesus his sake will grant these things to them, that thus pray unto him aright.

Q. What desirest thou of God in this Prayer?

122 A. In this Prayer, I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people.

1. That we may worship him.

2. Serve him.

3. And obey him as we ought to do.

And I pray unto God,

4. That he will send us all things that be needful both for our Souls and Bodies.

And 5. That he will be merciful unto us, and forgive us our sins.

And 6. That it will please him to save and defend us in all dangers ghostly and bodily, and keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ, and therefore I say Amen, so be it.

Q. Whom do you desire to grant these things?

123 A. I desire God to grant these things.

Q. What is God to you?

124 A. He is my Lord God, our heavenly Father, and the giver of all goodness, every good thing.

Q. What

Q. What do you desire your heavenly Father to do ?

125 A. *I desire him to send his grace to me, and to all people.*

Q. What do you desire God to send his grace for ?

126 A. *To enable us that we may worship him, serve him, and obey him, as we ought to do.*

Q. How ought you to worship, serve and obey him ?

127 A. *We ought to worship, serve and obey God with the same Reverence, Fear, Love, and Zeal ; as readily, willingly, and chearfully ; as faithfully, sincerely, and constantly ; as the happy people in Heaven do.*

Q. What do you pray for else ?

128 A. *And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies.*

Q. Which are the things that are needful for our Souls ?

129 A. *The things that are daily needful for our Souls, are, All that power, and ability ; all those means, and helps ; all that grace of God that is needful to make us to understand our duty, to love it, and to do it, aright.*

Q. What are the things that are needful to our Bodies ?

130 A. *The things daily needful for our Bodies, are Life, Health, and Strength, Meat, Drink, and Cloathing, and other needful conveniences.*

Q. You said, that *we pray to God that he will be merciful unto us, and forgive us our sins.* Now far are we taught to pray, and hope, that God will forgive us our Trespases ?

131 A. *We are taught to pray, and hope that God will forgive us our sins and trespases, so far as we do truly forgive all them that trespass against us, and no farther.*

Q. You said, that *you prayed God that it would please him to save and defend us in all dangers ghostly and bodily :* which are the bodily dangers, in and from which you pray God to save, and defend us ?

132 A.

132 *A.* The bodily dangers from which I pray God to defend us, are all those things that may endanger the Life, Health, or Welfare of our bodies; such are, Maims, Diseases, want of Food and Raiment, and such like.

Q. Which are the ghostly or spiritual dangers against which we pray God to defend us?

133 *A.* Ghostly dangers are all those by which our Souls are endangered, as, when the Devil, wicked Men, or any thing in the world tempts us to sin against God, or when our own flesh inclines us to it, then our Souls are in danger to be ruined by that sin; and therefore we pray, that God will keep us from all sin and wickedness, and from our ghostly enemy, and so from everlasting death.

Q. Who is our ghostly enemy?

134 *A.* Our spiritual enemy is our adversary the Devil, who, as a roaring Lion, walketh about, seeking w hom he may devour.

Q. Have you any hope, that God will grant you these Petitions?

135 *A.* All this I trust he will do, of his mercy and goodness, through our Lord Jesus Christ, and therefore I say Amen, so be it.

Q. Who are they that have good ground to trust, that God of his mercy and goodness, through our Lord Jesus Christ, will grant these Petitions to them?

136 *A.* All those that are faithful to God in the Covenant made at their Baptism, and do truly make conscience of keeping it in all Points, and who make a diligent use of all the means that God hath appointed, for to obtain the good they pray for, may be sure, that God of his mercy and goodness, through our Lord Jesus Christ, and for his sake, will grant them all these Petitions.

Q. Who are they that ought not to hope so?

137 *A.* All those that make no conscience to keep their Baptismal Covenant, but are false and perfidious Breakers of it, and do not diligently use the means that God

God hath appointed, to obtain the good things that they need, should not trust that God of his mercy, through Christ, will grant their Prayers; seeing such rather tempt, and affront Almighty God, than pray to him.

Q. Which are those means which God hath appointed, to obtain the good things that we pray for?

138 A. The means that God hath appointed for our obtaining the good things that we pray for, are,

1. That we apply our minds by diligent study of his Word, and hearkning to the good instructions of his Ministers, to learn all that concerns us.
2. That we bring our Wills to love what is good, and to hate all that is evil.
3. That we conscientiously employ all our helps and abilities, in discharging our duty, submitting our selves to the discipline of Christ, and to the wise directions of our Superiors, watching against the occasions, and resisting temptations to sin, mortifying the lusts and sinful desires of our flesh, and duly using the Sacraments which Christ hath ordained in his Church.

§. IX. Of the Two Sacraments.

Q. How many Sacraments hath Christ ordained in his Church?

139 A. Christ hath ordained in his Church onely Two Sacraments, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. Which are those Two onely Sacraments which Christ hath ordained in his Church?

140 A. Baptism is one, and the Lord's Supper is the other, and these Two are the onely Sacraments that Christ hath ordained in his Church.

Q. Are

Q. Are both these Sacraments so necessary to the salvation of any man, that no man can be saved, unless he be baptized, and receive the Lord's Supper?

141 A. Both Baptism, and the Lord's Supper, are generally necessary to the salvation of every man.

Q. What mean you to say, they are generally necessary?

142 A. The meaning is, That these two Sacraments are so necessary to the salvation of men, that he that wilfully neglects or refuses to be baptized, and partake of the Lord's Supper when he might, as generally men might if they would, cannot be saved.

Q. When may any be saved without them?

143 A. He that is fit and desirous to be baptized, and to receive the Lord's Supper, but is against his will forced to want them, may be saved without them.

Q. What meanest thou by this word Sacrament?

144 A. By a Sacrament, I mean an outward and visible sign of an inward and spiritual grace given unto us; which outward sign was ordained by Christ himself, as a means whereby we receive that same spiritual grace, and a pledge to assure us thereof.

Q. By whom are these two outward signs of inward and spiritual grace ordained?

145 A. They are both ordained by Christ himself.

Q. What is the outward and visible sign ordained for?

146 A. The outward sign is ordained to be a means whereby we receive the inward grace, and to be a pledge to assure us of it, that as sure as we duely receive the outward sign, so sure shall we receive the inward and spiritual grace.

Q. So then, How many parts are there in each Sacrament?

147 A. In each Sacrament there are two parts,

1. The outward visible sign.

2. And the inward spiritual grace.

C

Q. What

Q. What is the outward visible sign in Baptism?

148 A. In Baptism, the outward visible sign is water, wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace signified by our being washed with water, and given to us thereby?

149 A. The inward and spiritual grace signified and given in Baptism, is, A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. What are we by nature?

150 A. By nature we are born in sin, and are the children of wrath.

Q. What are we made, by being duely and rightly baptized?

151 A. By being duely and rightly baptized, we are made the children of grace.

Q. What doth that grace engage and enable us to do?

152 A. The grace given at Baptism, doth engage and enable us to dye unto sin, and to be born anew, to live a new life unto righteousness.

Q. What is required of persons to be baptized?

153 A. There is required of persons to be baptized, First, Repentance, whereby they forsake sin.

And, secondly, Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Here then are two things requir'd of all persons before they are to be baptized, which is the first?

154 A. Repentance is the first thing requir'd.

Q. What sort of Repentance is it that is requir'd?

155 A. Not that Repentance only whereby a man acknowledges his sins, nor that only whereby he is grieved

grieved and sorry for his sin ; but that *Repentance* is requir'd *whereby men forsake sin*, and all sin.

Q. Which is the second thing requir'd of persons to be baptiz'd ?

156 A. Faith is the second thing.

Q. What Faith is it that is requir'd ?

157 A. That Faith is requir'd of persons to be baptized, *whereby they stedfastly believe the Promises of God made to them in that Sacrament of Baptism.*

Q. What Promises hath God made to men that come truly to the Sacrament of Baptism ?

158 A. The chief Promise is set down in the 16th Chapter of *Mark*, in the 15 and 16 verses, thus: *Jesus said unto his Disciples, Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be saved.*

Q. Who are they that do indeed thus believe ?

159 A. They, and they only do thus believe, who are so satisfied of the truth and goodness of the Gospel, that they are *persuaded* to undertake the Baptismal Vow, and to be baptized into the Name of the Father, and of the Son, and of the Holy Ghost, and to live according to their Promise, Vow, and Engagement.

Q. Can Infants, in their tender Age, repent and believe ?

160 A. No: *Infants, by reason of their tender Age, cannot perform Repentance and Faith.* They cannot forsake sin, nor stedfastly believe the Promises and Word of God.

Q. Why then are Infants baptized, when by reason of their tender Age, they cannot perform them ?

161 A. Because they promise them both by their Sureties, which Promise when they come to Age, themselves are bound to perform.

Q. You say Infants promise them both, both what ?

162 A. *They promise by their Sureties both Repentance, and Faith; both to forsake Sin, and to believe the Promises of God.*

Q. What are they hereupon bound to ?

163 A. *They are bound themselves to perform this Promise, and themselves to repent and believe.*

Q. When are they bound to perform this themselves ?

164 A. *When they come of Age to do it.*

Q. Why was the Sacrament of the Lord's Supper ordained ?

165 A. *The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.*

Q. When Jesus Christ so loved us, that he dyed on a Cross for us, what was his death ?

166 A. *The death of Christ was a Sacrifice offer'd to God for us, and accepted by him.*

Q. Do not we receive some benefits by the Sacrifice of the death of Christ ?

167 A. *We receive many and great benefits thereby, the pardon of our sins, the help of his grace, and Spirit, and the promised hopes of eternal glory, &c.*

Q. May we forget the Sacrifice of the death of Christ, and the benefits which we get by it, or should we keep them in continual remembrance ?

168 A. *The Sacrifice of Christ's death, and the benefits that we receive thereby, should be had in continual remembrance to the worlds end, and therefore Christ ordained the Lord's Supper, to keep up the continual remembrance thereof.*

Q. What do they then do, who refuse to celebrate the Lord's Supper ?

169 A. *They that refuse and neglect to celebrate, and partake of the Lord's Supper,*

I. Do

1. Do refuse to do that which is to keep up the continual remembrance of Christ's love, in dying a Sacrifice for us.
2. They refuse to do that, which is, to keep up the continual remembrance of the many and great benefits we Christians receive by the sacrifice of his death.
3. They refuse to do that, which their Lord Christ hath ordained to keep up the continual remembrance of these things to the worlds end.

Q. Which is the outward part or sign in the Lord's Supper?

170 *A.* The outward part and visible sign in the Lord's Supper, is, Bread and Wine, which the Lord hath commanded to be received.

Q. Is it not enough, that only Bread, or only Wine, be received in the Lord's Supper?

171 *A.* The Lord hath commanded that both Bread and Wine be received, by all that eat the Lord's Supper.

Q. Which is the inward part, or the thing signified by the Bread and Wine?

172 *A.* The thing signified by the Bread and Wine in the Lord's Supper, is, The Body and the Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby, by faithfully receiving the Lord's Supper?

173 *A.* The benefits that we are partakers of thereby, are, The strengthening and refreshing our souls by the body and blood of Christ, as our bodies are (strengthened and refreshed) by the bread and wine.

Q. Is there nothing requir'd of persons before they come to the Lord's Supper, that they may be strengthened and refreshed thereby?

174 A. Yes, some things are requir'd of persons before they come to the Lord's Supper, that so they may be strengthened and refreshed thereby.

Q. What is required of them that come to the Lords Supper ?

175 A. It is requir'd of them that come to the Lords Supper, To examine themselves whether they truly repent of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Q. You say, That they that come to partake of the Lords Supper, are required to examine themselves, What must they examine themselves of ?

176 A. They must *examine themselves* of three things.

1. *Whether, or no, they truly repent of their former sins, stedfastly purposing to lead a new life.*
2. *Whether, or no, they have a lively Faith in Gods mercy through Christ, together with a thankful remembrance of Christs death.*
3. *Whether, or no, they be in Charity with all men.*

Q. How may a man know whether he truly repent of his former sins ?

177 A. Then doth a man *truly repent of his former sins*, when he not only sees, owns, and confesses all his sins, nor only is grieved and sorry for them, but also abhors and forsakes them, and doth not willingly sin any more.

Q. How may it be known, Whether a man do stedfastly purpose to lead a new life ?

178 A. Then doth a man *stedfastly purpose to lead a new life*, when his purposes are so strong, that nothing prevails with him to return to his former sins, but he is brought over to *lead a new, holy, and obedient life.*

Q. How

Q. How may a man know, Whether he hath a lively Faith in God's mercy through Christ?

179 A. Then hath a man *a lively Faith in Gods mercy*, when he so believes the mercifulness of God, as that he sincerely uses the means, and performs the conditions of obtaining the mercies of God.

Q. Which are those mercies of God through Christ?

180 A. The chief mercies that God gives *through Christ*, are,

1. Pardon of all our sins.
2. The assistance and grace of his holy Spirit.
3. Eternal glory and happiness in Heaven.

Q. Why are these called the mercies of God through Christ?

181 A. They are said to be *through Christ*,

1. Because the *mercies of God* are bestowed on us for the sake of Christ, and of what he was, did, and suffered for us.
2. Because they are conveyed to us by Christ.
3. Because they are bestowed in Christ's way, by those means, and upon those conditions that Christ hath appointed.

Q. How may a man know whether he be in Charity with all men?

182 A. He that is in *Charity with all men*, neither designeth, nor wisheth, nor furthereth the harm of any man, but designeth, wisheth, and furthereth the good of all men to his power.

Q. What if upon Examination we find, that we truly repent, have a lively Faith, and are in Charity with all?

183 *A.* If, when we have examined our selves, we find that we *truly repent*, and *have a lively Faith*, and are *in Charity with all men*, then we may safely, and will chearfully and comfortably partake of the Lord's Supper.

Q. What if upon strict Examination we find, that we do not truly repent of our former sins, have not a lively Faith, or are not in Charity with all men?

184 *A.* Such a man is in a most wretched condition, unprepared to live well, unprepared to dye well, unfit to partake of the Lord's Holy Supper, which he must abstain from, until he be duly qualified for it.

Q. What ought such an one to do?

185 *A.* He ought immediately to make himself sensible of his miserable estate, and to pray earnestly for the grace and aid of God's holy Spirit, and to sincerely endeavour by all God's appointed means, to bring his mind *to a true Repentance*, *to a lively Faith*, and *to universal Charity*, and then to come and partake of the Lord's Supper, for *the strengthening and refreshing of his soul*.

F I N I S.



Daily Acts of DEVOTION.

R Emember, my good Child, that as ever you would be happy, as ever you would keep the love of God and men, as ever you would save your Soul from Sin, Satan, and Hell, you must not only know, and own your duty to God, and your Neighbour, but you must actually do it all the days of your life.

§. I. MORNING DEVOTIONS.

T Herefore when thou first awakest in the morning, look up to Heaven, and say,

I thank thee, O Lord, my heavenly Father! that by thy great mercy thou hast defended me from all the perils and dangers of this Night, through thy onely Son, our Saviour Jesus Christ. Amen.

After sufficient sleep, immediately quit thy Bed; and give no way to sloth, nor occasion to bad thoughts.

As thou art dressing, suffer no vain talk, nor worldly matters to prepossess thy mind; but cast thy thoughts round the World, consider the Heaven, the Sky, the Air, the Waters, the Earth, and Hell, and the Creatures in them: particularly think on thy self, and the excellent estate that Adam and Eve were made in, and say,

How Mighty! How Wise! How good is that God, that thus made all these things!

Blessed be God the Father, who hath made me, and all the World!

Then think into how sad an estate Adam and Eve by their sin brought themselves, and all their Children, and
how

how much worse it would have been, if God had not sent his Son to save men from it, and say,

How wretched are men, who are spoiled by Sin, enslaved to the Devil, and liable to Hell!

Blessed be God the Son, who hath redeemed me, and all Mankind!

Then think of the aids of the Holy Ghost, and the many ways and means he useth to sanctifie Christians, and say,

Blessed be God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Next you may think how great a mercy it is, that you are made a Member of Christ, a Child of God, and an Heir of the Kingdom of Heaven, and say,

I heartily thank my Lord God our heavenly Father, that he hath called me to this estate of salvation, through Jesus Christ our Saviour.

When you are ready, venture not out, till you have withdrawn into the privatest place you can, and there think how far you have broken your promise at Baptism, and what faults you have committed, and then with all humility of soul, and sorrow of heart, cast your self on your knees or face, and say with reverence, as in God's presence :

O Great Creator, Sovereign Lord, and Just Judge of Men! I have been baptized into the Name, and service of the Father, and of the Son, and of the Holy Ghost, and have promised and vowed, that by God's help I would renounce the Devil, and all his Works; the pomps and vanity of this wicked World; and all the sinful lusts of the Flesh.

Thou, O God! hast not refused me thy help. But, to my shame I confess, I have too often yielded to the Temptations of the Devil, and done his Works, in Pride, in Malice, in Lying, &c.

I have been foolishly taken with the pomps and vanities of this wicked World, and with covetous desires after its needless Braveries, Riches, Pleasures and Honours.

I have

I have beastlily followed the sinful Lusts, and been led away by the carnal desires of the Flesh, in slothfulness, intemperance, uncleanness, &c.

O God! be merciful to me a Sinner.

I then also promised to believe all the Articles of the Christian Faith.

But O how shamefully have I neglected duly to consider them,

Openly to own and profess them,

And Conscientiously to live suitably to them.

Yea, farther, I vowed to keep God's Holy Will and Commandments, and to walk in the same Commandments of God, not now and then, but all the days of my life, from my Baptism to my death.

But, O my God, I confess with sorrow and shame, that I have too often resisted thy Holy Will, and disobeyed thy Commandments, and have not made Conscience to keep them, nor walk in them all the days of my past life.

Dispose my mind, O my God! to true Repentance, and so for Jesus Christ's sake, graciously forgive the sin of thy servant. Inable me Conscientiously to renew my Covenant with God, and give me grace sincerely to keep it.

Then lift up thy Heart, thy Eyes, and thy Hands towards Heaven, and say,

I do verily think that I am bound

To renounce the Devil, and all his Works;

The Poms and Vanity of this wicked World;

And all the sinful Lusts of the Flesh.

And here before God, and his Angels, I renounce them all.

And that I am bound to believe, and profess all the Articles of the Christian Faith.

And to keep God's Holy Will and Commandments, and to walk in the same all the days of my life.

And by thy help, O God, so I will.

And

And because I know that I am not able to do these things of my self, nor to walk in the Commandments of God, and to serve him without his special grace, therefore I now will call for it by diligent Prayer :

Then say,

Our Father which art in Heaven.

Hallowed be thy Name.

Thy Kingdom come.

Thy Will be done in Earth, as it is in Heaven.

Give us this day our daily Bread.

And forgive us our trespasses, as we forgive them that trespass against us.

And lead us not into Temptation.

But deliver us from Evil.

For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever. Amen.

Then add,

O my Lord God, our heavenly Father, the Giver of all Goodness, I beseech thee to send thy Grace to me, and to all People, that we may worship thee, serve thee, and obey thee, as we ought to do.

And I pray unto thee, that thou would'st send us all things that be needful for our Souls and Bodies.

And that thou would'st be merciful unto us, and forgive us our sins.

And that it would please thee to save and defend us in all dangers, ghostly and bodily, *that neither our souls nor bodies be harmed.*

And that thou would'st keep us from all sin and wickedness, and from our ghostly Enemy, *the Devil, and his Instruments,* and from everlasting Death.

And this I trust, O Lord, thou wilt do of thy mercy and goodness, through our Lord Jesus Christ ; and therefore I say Amen, so be it.

Then rising up, you may consider with your self thus :

How patient ! how good and gracious is my Lord !

Who hath prolonged my life and good estate to this day.

Who

Who hath provided me plenty of good things; and yet allow me the means of grace, and aids of his Spirit.

Who hath entrusted me with one day more to strengthen my faith, to repent of my sins, to serve my God, to do good to my Neighbour, and to work out my own salvation in, with fear and trembling.

What manner of person ought I to be in all holy Conversation and Godliness.

Satan is malicious, and cunning.

The World tempting, evil Company inticing.

My flesh weak, and deceitful.

But God's Eye is upon me.

The love of Christ constrains me.

I am under the Promises and Vows of Baptism.

My Soul, and its eternal state, lies at stake.

God's glory, my Neighbour's good, and my own welfare, are deeply concerned in my carriage this day.

I shall be judged according to this days works.

Hell is open, and gapes for the unfaithful, and wicked breakers of God's Covenant.

Eternal Glory is before me, the assured reward of faithful perseverance in well-doing.

Grant, O Lord, that I may this day truly do my duty in that state of life unto which thou hast called me.

Then read a Psalm and a Chapter in your course, and when you have thought what work you have to do that day, sit down on your knees, and say,

O Lord my heavenly Father, Almighty and Everlasting God, who hast safely brought me to the beginning of this day, defend me in the same by thy mighty power; and grant that this day I may fall into no sin, nor run into any kind of danger, but that all my doings may be ordered by thy governance, and I may do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

§. II. EVENING DEVOTIONS.

I Advise thee, my dear Child, as ever thou wouldest be truly Religious and happy, when the day is done, before thou art drowzy, and unfit for such a work, to get alone, and having composed thy thoughts, with reverence fall down on thy knees, and say,

O Lord my heavenly Father, thou hast safely brought me to the latter end of this day, and hast defended me in the same by thy mighty power; and hast kept me, by thy grace, from falling into many sins, and from running into many kinds of danger, and hast sent me all things needful for Soul or Body; for all which I humbly and heartily thank thee, through Jesus Christ our Lord. And I beseech thee to give me thy grace, to help me to consider what I have done this day; and to praise thee for what I have well done; and to see, confess and repent of what I have done amiss therein. Amen.

Then take a view of all thou hast done that day, and consider what duty to God, to men, or to thy self, thou hast omitted, and what thou hast thought, or said, or done amiss, and say,

If we say we have no sin, we deceive our selves, and the truth is not in us; but if we confess our sins, (with a due sense of them, hearty sorrow for them, and utter detestation of them, and so forsake them.) God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *Then fall again on thy knees, and say,*

O God the Father! Who hast made me, and all the World, have mercy on me a miserable sinner!

O God the Son! Who hast redeemed me, and all mankind, have mercy upon me a miserable sinner!

O God the Holy Ghost! Who do'st sanctifie me, and all the elect People of God, have mercy upon me a miserable sinner!

I confess before thee, O Lord, that I have been too negli-

negligent of my duty towards thee, in not believing in thee, not fearing thee, not loving thee with all my heart, and with all my mind, and with all my soul, and with all my strength; *but have over-loved other things besides thee.*

O how have I neglected to worship thee *the great God, in Spirit and Truth!* To give thee thanks *for all thy mercies*, to put my whole trust in thee, to call upon thee, to honour thy holy Name, and thy Word, and to serve thee truly this, and other days of my life.

Convert me, O my God, more to thee, and forgive me.

I have, also uncharitably and unjustly neglected my duty to others, not loving my Neighbour as my self, not doing to all men as I would they should do unto me.

I am bound to love, honour, and succour my Father and Mother; to honour and obey the King, and all that are put in Authority under Him.

I should have submitted my self to all my Governors, Teachers, spiritual Pastors, and Masters.

I should have order'd my self lowly and reverently to all my Betters: But the Lord knows I have failed in these Duties. How oft have I hurt others by word or deed! How oft have I been untrue and unjust in my Dealing! How oft have I, wretched sinner, born malice and hatred in my heart!

I promised to keep my hands from picking and stealing; and my tongue from evil speaking, lying, and slandering others; and to keep my body in temperance, soberness and chastity: But God and my Conscience witness, that I have fail'd in these things. Too oft have I coveted, and desired other mens Goods; and through sloth have neglected to learn, and labour truly to do my duty in that state of life, unto which it hath pleased God to call me.

Prevail with me, O my God, to amend, and forgive my sin for Jesus Christ his sake. Amen.

Then rising up, read a Psalm, or Chapter, or both, taking good

good heed, as to the Word of God, and pray God you may be bestered by it. Then fall again on thy knees, and say,

Be merciful to me, O Lord; take the care of me, refresh me with good rest, and by thy great mercy defend me from all perils and dangers of this Night, for the love of thy only Son our Saviour Jesus Christ. Amen.

God the Father, Son, and Holy Ghost, whose I am, and whom I serve, into whose Name I was baptized; and to whose Faith, Fear and Love I am devoted, direct, sanctifie, and govern my heart and body; enlighten my mind, engage my will, and enliven all my powers in the ways of my duty, and in the works of his commandments; guide, bless, and prosper me here, and bring me to the heavenly Kingdom. Amen.

Bless O Lord God, I beseech thee, my Sovereign Lord the King, and all that are put in Authority under Him. Bless the Pastors of thy Church, the Ministers of thy Word and Sacraments. Bless my honoured Parents, my Brothers and Sisters, and all the rest of my Kindred, my Teachers, spiritual Pastor, and Master; all my Benefactors, and good Friends, yea, mine Enemies. Bless this Family, and all in it; all my Neighbours, and Companions, with all Blessings bodily and spiritual, temporal and eternal, through Jesus Christ. Amen.

The Grace of my Lord Jesus Christ, the Love of God my Father, and the Fellowship of the Holy Ghost be with me now, henceforth, and for ever. Amen.

Grace before Meat.

O God, in whom I live, and move, and have my being, bless thy good Creatures, I beseech thee, to my use, and me to thy service, through Jesus Christ. Amen.

Grace after Meat.

The God of all Power, Grace and Glory, who hath created me, redeemed me, sanctifieth me, and hath at this time graciously fed me, his holy Name be blessed and praised for ever and ever. Amen.

Pag. 4. lin. 20. for truly baptized, read duly.

T H E E N D.